¶ A Myrroure

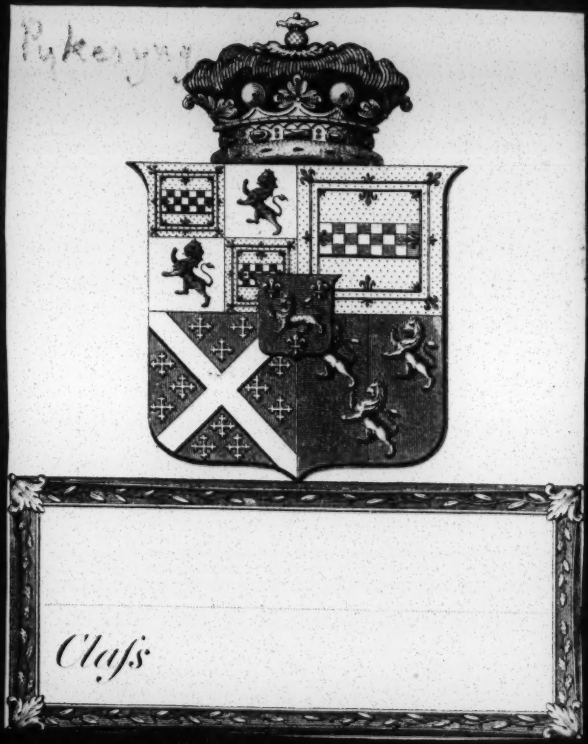
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Anno Domini
M.D.L.I.

Jeremie. ix.

¶ O whoe shall geue my heade waters inoughe, and a well of teares to myne eies that I maye wepe nyght and daye for the slaughter of my people:

Lines p. 272. ✓ WI. p. 762.


Rukeyng
Class

C 175. ll 18.

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JUL

ALthough wrytyng (as I do) vnto those persons whos office and dutie is ** ** (or ought to be) rather to teache then at any tyme to bee taught of such (rude and vnlearned persons) as I am: yet I trust they wyll receyue in good parte, thys my simple newe yeres gyfte, and wyth the same spirite further imbrace it, wherwyth I haue mēt it. Trustyng also that euery of them that fyndeth hym selfe in the same touched: wyll shortely seke for the emendmēt of hys faute, for vnto that ende I haue wrytten it.

If any man be therwyth offended: let him remembre it is for hearynge of hys faute, whyche is an euil Sygne and token of emendemente.

And whoe so seketh not em ende
ment is none of Christs for as the
Apostle playnly wynessith

Si quis Spiritum Christi non habet,
Hic non est eius Rom, viii

• Tes. iii

Qui non laborat, non manducet.

Gregorius. Homelia
xviii,

Pensemus quante damnationis sit,
sine labore mercedē laboris suscipere,

What a preachar or a spirituall pastoure is.

HE is a preachar or spirituall pastour that is lawfully called by the Auto*****ritie and cõmaundement of God, vnto the cure of soulis of the congregation, which is committed vnto him: to teache the Gospel and minister the Sacramẽtis vnto them.

That three thyngis especially be required of euerie pastoure or preachar.

FYrst, that he be of a Catholik fayeth. Secondaryly, that he be of a good conuersation in liueynge. Thyrdly, that he be boeth able to exhorte wyth holesome doctrine, and also to reproue them that gayne saye it

Haimo ad Tim. i.

i. tim iii

Be ye to thẽ ỹ beleue, an exẽple, in worde in conuersation, in loue, in

spirite, in fayth, and in pureneſs of lyuenyge.

Remẽber them ẏ haue thouer-
Hebr. xiii ſyght of you, whoe haue declared vnto you the woꝛde of god, ẏ ende of whoſe conuerſation, ſe ẏ ye loke vpon, and folowe theyꝛ fayth.

A Preachar oꝛ paſtoure muſte
1. Tim. iii cleaue faſte to the trwe woꝛde of God, that he maye be able to exhoꝛte wyth holeſome Learnynge, and to repꝛoue thẽ that gayne ſaye it. Lykewiſe, he muſte be honeſte, not double tonged, not geuen vnto muche wyne, neither gredy of filthy lucre, but holdyng the miſterie of fayth, wyth a pure conſcience.

If any man wyll be a paſtoure, not only in name, but alſo in deſer-
Thero. in Leuiticũ Diſtinctiõ xxxvi. ueynge: let hym folowe Moſes, and let him folowe Aaron. Foꝛ what is ſaid of thẽ? That thei wẽt not frõ the Tabernacle of ẏ Loꝛd,

Ergo

Ergo Moses was continuallin ỹ Tabernacle, What Busynes had he there? Uerily, that either he shoulde learne some what of the lorde or else perfectly to enstruct & teach the people.

The lyghte of the flocke, is the flame of the shepeherde. Gregor in past rem.

¶ What the office of euery pastoure is.

The office of euery pastour is to rule and gouerne faithfully, the church that is committed vnto hys charge: wyth the ministryng of the worde and Sacramentis, and to holde oute and expell false doctryne and offencion.

Take hede vnto your selues, and to al the flocke emonge whome the holygoste hath set you to be ouersears to fead the congregation of god, whych he hath purchaised wt his bloude. Actuū.

Iohn xv. You haue not chosen me, but I haue chosen you, and ordeined you that ye goe and bringe forth good fruite.

Ezech. 33. I haue made the watchman vnto the house of Israell, ꝑ whē thou hearist ani thing out of mi mouth, thou maiste warne on my bihalfe.

Esai. lviii Lyfte vp thy voice as a trumpet and shewe vnto my People theyr wyckednes, and vnto the house of Israell theyr synnes.

Gregorie de venian tum Epi- copum That shepeherde that doeth not rebuke them that offende: without doubt he sleaeth them by holdyng his peace,

Augustine de veremi as sermo e. xxxvii Shut vp no longer from them the kyngdome of heauen, ye shut it vp whylse ye do neither correct thē that offende nor shewe your selfe to lyue vertuously be ye therfore an eye vnto the blynde and a fote vnto the laine.

Quis

Quis cecus? Qui superne contemplacionis lumen ignorat. Gregorius in pastorem. xx

Quis claudus? Qui viam vite tenere non valet,

Who is blynde? He that knowith not the lyght of the heauenly contemplation. Who is lame? He that can not walke straight forth in the waye of lyfe.

Se therfore that thou knowe the noumber of the cattel and loke well to the flocke. Pro xxvii

Beholde I sende you forth as shepe emonge woulfes Mathe x

Be thou neuer ashamed of the truth of god and of hys couenaūt. Eccles. xx

ye shall beare me wytnes, not only at Ierusalē but also thorowoute the lande of Iurye and Samarie and to the vttermost coastis of the earthe. Joh. xvii Act xii

Goe

Mat. x. Goe and preach the Gospell, sayinge, the kingdome of god is at hande, heale the sycke, clense the lepers, rayse ỹ dead, cast out diuels, frely you haue receyued, frely geue agayne.

28 Mat. xxviii. Go your way into all the world and teach all nations, baptysynge thẽ in the name of the father, and of the sonne, and of the holy goste, and teache them to obserue all thyngis what so euer I haue commaunded you.

Let vs iudge these men to be the trwe folowars of ỹ Apostles: that do preach, baptise, minister the communion, receyue the penitent and absolue synnes.

Gregorius libro viti. mo Regestri.

Receyue the holy goste whose sinnis so euer ye remyt, thei are remitted vnto thẽ, And whos sinnis so euer ye retaine, thei be reteined.

Iohn. xx.

Thou shalt go to all them that

Ieremi. i.

I

I shall sende ỹ vnto, And what so euer I commaunde the, that shalt thou speake, and be not afrayde of theyr faces, for I am wyth the to Delyuer the.

What I tell you in dearknes, speake ye in light, & what ye heare in the eare, ỹ preach ye in the house toppis. And fear ye not them that kyll ỹ bodye, & be not able to kyll the soule But rather fear him that is able to kyll boeth body & soule into hell. Math. x. Luk. viii. and xii.

A good shepeherde geueth his lyke for his shepe John. x

A good shepehearde wyll seke for such as be loste, such as goe astray, he wyll bryngе agayne, such as be wounded, he wyl bynde vp suche as be weake he wyll make strong, such as be fat and strong, those wyll he rote oute, and fede thē with the thing that is lawful. Ezech. 34

What

What do we (O ye shepheards) i.
howe maye we be bold to receyue
wagys and yet be no workmen.
we take the profite of holy church
for oure dayly stipende, and yet do
we laboure nothyng at al in preachyng for the euerlastyng church.

Gregorie super illud Dignus opera eius.

Jesus Christ whoe came downe from heauen & is gone vp agayne aboue al heauens to fulfyll al hath set some to be Apostles, some to be prophetis, some to be Euāgelists, some to be shepheardis & teachars whereby the sayntys myghte be coupled togither

ephe iiii.

You are the lyght of the worlde
Let your lyght therfore, so shyne
before men, that they maye se your
good workes and glorifie your father that is in heauen,

ng ath v

You

You are the salte of the earthe. Math v.
But and if the salt leese his saltnes Mark. ix
what can be salted ther wyth? It
is thenseforth good for nothynge. Luk xiiii.
but to be caste oute & to be troden
vnder mens feate

Fede Christis flocke as muche
as lyeth in you takyng the ouer- 1 Peter. v
syght of them not as cõpelled ther-
unto but wyllyngly after a godly
sorte. Not as thoughe ye were
lordis ouer the parish, but that ye
be an ensample to the flocke, and
that wyth good wyl, And when ỹ
chyefe Shepehearde shall appear
ye shall receyue an Incorruptyble
crowne of Glorye

Christe saide thryse vnto Peter, 21. Joh. xx
Simon louest thou me? Fede my
lambis, Fede my shepe, Fede my
shepe.

The

Gregorius, Distinctione 18.

The prystes and pastours, to whome the lordis people be commytted oughte to watche wythe greate diligence vpon the Lordis shepe, ꝑ they be not rent and torne wyth the byteynges of ꝑ woulfe.

Augustinus ad Heremitas sermone xliii,

Let vs (that beare the name of pastoures ouer Christis flocke) mortifie oure flesche thorowe abstinence, distroye oure couetousenes thorow almes geueyng, & forsake oure pryde thorowe mekenes. For lyke as it is impossible for ꝑ euell man drowned in al kyndis of vice to enter into the heauenly Paradice: euen so is it for the lecherouse Couetouse, and stoute stomaked pastour, to make the parishioners chaste, humble and meke, able to embrace the kyngdome of god

Galat. v.

Chyldren, if any man be taken in any faute ye whych are spiritual helpe to emende him in the spirite of

of mekenes, consyderynge ẅ your
selfe leste ye be tempted.

Woe that be called prestis,
besydis those euiles that we haue
of oure owne we adde also other
mens deathes, for we slea many
un that we se thē daily goinge vnto
death & yet do slugyshly hold oure
peace.

Gregorius in Ezechielem homel. xi.

I exhorte you that ye walke
worthy that vocation wherewyth
ye are called, with al lowlines and
mekenes, wyth Humblenesse of
mynde forbeareynge one an other
throw loue, & be diligent to kepe
the vnitie of the spirite, throwe
ỹ bonde of peace, beinge one body
and one spirite, euen as ye are cal-
led in one hope of your callynge.

Ephe. iiii.
i. Cor. vii

O ye preachars and pastours
that haue taken vpon you to fede
Christes flocke, I do exhorte you
(on Gods behalfe) that you walk
wor-

Augustinus libri de sana doctri. vi

worthy that vocatiō wherwith ye be
caled, & ỹ ye be the same in lyfe ỹ ye
profesſe in word. For what doth it
profite ỹ to be called that thou art
not, & to vſurpe a ſtraunge name.

Gregorie moral. xiij

Autoritas loquendo proditur,
quando vox operę non tuatur

A mās worde is not credited, whē
his worde & his dede be not al one

Ambroſi. in ſermo. de Abraha

It is a ſhameful lye, for any mā
to cal him ſelfe chriſtian, & do not ỹ
workis of Chriſte.

Auguſtine ad her. ſer mo. xxxvij

Ye prieſtes of ỹ lorde, do ye no
longer euel, but learne to do good
fede your flocke wt the pure word
of god, and with the godly conuer-
ſation of your liueynge.

Cipria. de xii. abuſio nibus

No mā is truly called a Chriſtian
but he that laboureth ſo much as
lyeth in his powre, to ſhewe him,
ſelfe comformable and lyke vnto
Chriſt, in his maners & cōuerſatiō

He that ſayeth that he dwelleth

in

in Christe, oweth to walke as he hath walked. i. Joh. ii

In Jesu Christe I haue begotte you thorowe the gospel, wherfore I desyre you to folowe me, as I haue folowed Christe, i. Cor. i. 4

So much as lyeth in me I am redy to preach the gospell. Rom. i

Brethren, be ye my folowars, and loke on them that walke euen as ye haue vs for an ensample. For many walke (of whō I haue tolde you often & now tel you wepynge) in such sorte that they be ȳ enimies of the crosse of Christe whose ende is damnation, whose god is their Bealye, whose Glorye is to their shame, for they ar worldly minded Phi. iii.

Suffer ȳ afflyctions as a good souldyour of Jesu Christ. No man that warreth entangleth him selfe with worldly businesses and that to the ende he maye please hym ii. Tim. ii

that hath chosen hym to be a soul-
dioure.

Hierome, D Nepo-tiani epi-stola 34

Eschewe the company of that pastoure, that exercyseth hym selfe in worldly affayres, as though ye knewest hym to be infected wyth the pestilence,

Hierome, D Eusto-chij. Epi-stola 84.

Some mē there be of oure order which for none other cause do pre-tend & go about to be made prestis and deacons: but ye they maye haue the more libertie to shew thē selfes pleasaunt before women. And all theyr whole care and study is then of theyr apparayle, that it maie be swete smellynge, ye theyr showes sit cleaue to their fete that ye heires of theyr heade (with the drawynge ouer of an hotte bodkin) be finely wrynckled and curled, & that theyr fyngers may be glysterynge wyth golde rynges. Such mē when you shal espie iudge them rather bride-

growmes

growthes or woars then prieftes
o men of the cleargie.

The preachar of Christes gospel
is vnto good men, the sauoure of ii. Cor. ii.
lyfe vnto life and to the other part
death vnto death

We be not Lordis ouer your
faythe: but are helpars of youre i. Corhi. i
Joye.

Preach the worde, be feruent, be
it in seasone or oute of seasone im-
proue, rebuke exhorte with al long ii tim iii
sufferynge & doctryne, for the time ii. Tim. ii
wil come, when thei shal not suffer Galat. vi
holesome doctryne, but after theyr
owne lustis thei (whose eares ethe)
shal get them an heape of teachars
and shall wythdrawe theyr eares
from the treweth, and shalbe geue
vnto fables, but watch thou in all
thyngis suffer aduersitie, do the
workis of a preachar of the gospel
fulfyll them to the vttermoste.

i. Tim. iii. It behouith ỹ minister to be kautelesse, the housebande of one wyfe, sobre, discrete, honestly aparaled, harborouse, apte to teach, not drũken, no fightar, not geuen to fylthy lucre, but gentle abhorryng fyghtynge, abhorrynge couetousenes, and on that ruleth his owne house honestly, haueynge chyldren vnder obedience wyth all honestie.

Tite. i.

Such men as haue two wyues or that kepe concubines, and be by thys meanes (as it were) lapped in the Chaynes of the fleshly luste: oughte not by any meanes to take on thẽ the office of a minister.

Hiero super illud

Se that women come very seldome or neuer in thyne house. For in myne opinion, if men & women dwel inhouse togither (except it be in matrimonie) the Deuillis lyme yard is shall not be to seke.

Hierom ad Occia. epistol xli

In wyne is excesse, in excesse fylthy

fylthy luste, in fylthy luste, vnchast lyueynge wythout shame Ibidem.

When the elders be geuen to fylthy, lust then haue ỹ yonger the brydle rayne at libertie Gregory moral. i

Let your maners be estranged from couetousnes, & be ye contented wyth that which ye haue

The prouidynge for the poore is ỹ glory of a byshope, & the study of his owne cõmoditie is ỹ rebuke of a prieste. Hierom Epistol. 3

He ỹ preacheth Christe ought to shew him selfe wholely estraynged from all kyndis of vyce Ambros. in sermone de tentatio

If the preachars lyue well, it is their Aduaũtage but if thei preche wel it is more your aduauntage Gregorie in Pastorem

O ye shepehardis & pastours geue ye meat vnto ỹ lordis familie and household, in due tyme Lux xiiii

Let vs fede Christes flocke committed vnto vs, let vs geue bread

Augustine ad heremitas sermone. xliii

to such of thē as be nedie, leste they faynte by the waye let vs fede thē also w̄ angelical fode, w̄ teachyng and example of oure lyueynge, lest the hole flocke perysche. For we be appoynted vnto ꝑ blynde & ignorant, as leadars vnto lyght, vnto ꝑ lame & sycke as confortours more to be esteemed then Angelles, but whylles we are neglygent in this oure Office we are to be esteemed

ber. ii worse then deuillis

Oure conuersation was not at any time w̄ flatterynge wordis as ye wel knowe, neither in clokid couetousnes (god is recorde) neither sought we prayse of mē neither of you, nor yet of any other when we myght haue bene chargable, as the Apostles of Christe, but we were tender emōg you, euen as a nurse

1. Thim. ii cherysheth hyr chyldren.

The seruant of the lorde muste

all

not strive, but muste be peaseable to all men & apt to teach, And one that can suffer the euell in mekeneg and can enforme them that resyste if that god at any tyme wyll geue them repentance for to knowe the treweth, that they may come to thē selfes agayne outeof ꝑ snare of the deuel, whoe are now taken of him at hys wyll,

He is my heardeman that wyl fulfyll aithyngis after my wyll: Æsai. xlv

Woe is vnto me if I preache not ꝑ gospel If I do it w̄ a good will I haue a rewarde, but if I do it against mi will, an office is cōmited vnto me what is my rewarde then? Verily, that when I preach the Gospell, I make the Gospell of Christe free that I misseuse not myne Auroritie, 1. Corth. i

Wo be to these foliche pastours that folowe theyr owne spiritis, & Ezec. xl

speake where they se nothynge, O Israell thy shepeheardis are lyke vnto foxes vpon ỹ drye fyelde. For they stand not in ỹ gappes neither make they an hedge for ỹ house of Israell that men myght abyde the battell in the daye of the lorde.

Ezech. 33. Woe be to you pastours, that sowe pyllowes vnder armeholes and bolsters vnder ỹ heads boeth of yonge and olde, to catch soules wythal. For whē you haue gotten the soules of my people, in youre captiuitie: you promise them lyfe & dishonour me vnto my people for an handful of barley, & for a peace of breade, when ye kyll the soules of them that dye not, and promesse lyfe vnto them that lyue not

Ezech. 34. Woe be vnto you shepeheardis that fede your selues & haue eaten vp the fat, & haue clothed your selfe wyth ỹ woule, and haue not nou-

rysshe

tisshed the flocke, but churlishli and cruelly ye haue ruled my people.

Lyke as theues armed that wayte for him that passeth by the waye, such is ỹ coũsel of the prists whoe w one agreed counsel murder cruelly such as kepe the waye. Yea they dare do all inspeakable mischife. Oseæ.v

O whoe shal geue mine head water inough and a wel of teares for myne eyes, that I maye wepe nyght & daye for the slaughter of my people. Jerem ix

If case the lande crye agaynste me (O lorde) or that the forowes therof make any complaynte if I haue eaten vp the fruite therof vnpayed, yea if I haue greeued any of the plowmen, then &c. Job.xxxi.

¶ Quod terram clamare, est contra regentis iniustitiam subditos dolere, ¶ Fructus absque pecunia comedere, est commoda ecclesiastica ad corporis vsum Gregorie mora.xxij

sum accipere, et exhortationis ministerium populo suo non impendere.

The earth crieth, whē the subiects do sorow & lament the rigour and cruel Oppression of their Gouernoure, And such do eate the fruitis vnpayed for, as do take ỳ ecclesiastical commodities for the vse and commoditie of the body, & do not bestow ỳ ministerie of exhortatiō vnto theyr people

Let vs wel waye and consider with our selues, how great damnation it is, wythoute any labour or paine to take vnto vs ỳ wagis or hire, due onli to labour & truail.

Gregorye Homeli. 18

Ezech. 33

Thou sōne of mā, I haue made the a watch man vnto the house of Israel. Therfore, take good hede vnto the worde of my mouth, and geue them warning at my cōmaūdement. For if I saye vnto the concernyng the vngodly man, ỳ with-

oute

out doubte he muste dye, and thou geuest him not warning, and speakest not to him that he maye turne frome his euel waye and so liue: he shall perysche, but hys bloude I wyll requyre at thy hande,

That pastour or curate is not wythout blame of whose stocke, any doeth (throughe his defaute) perisshe, for want of heareynge the worde of lyfe. For wher one of the flocke doeth perisshe through his defaute there the pastour or curate for hys kepynge silence, is founde gyltie of his deathe. Gregorye moral xi

O ye prieſtis if ye wil not heare my couenante nor regarde to geue the glori vnto my name, saieth the lorde of hostis, I wyl sēde a curſſe vpon you & wyl curſſe your bleſſynges, yea curſſe thē wyl I, if ye do not take hede. Behold I shall corrupte your seade & caſte donge Malac. ii

in

in your faces, euen the dounge of your solemne feastes, and that shal cleaue faste vpon you.

Ibidem. In you prestes should be sure knowleg, that men myght seke the law at your mouthes. For a prest is a messenger of ỹ lorde of hostis.

Consyder that it is the office of prestis, to answere when they are demaunded of the lawe, if he know not ỹ lawe of ỹ lorde, he declareth euidẽtly that he is no prest. For it appartayneth vnto ỹ lordis prest to knowe the lawe of the lorde and when he is asked, to make answere vnto it

August. in Eggeum

Osei. 4 Seynge thou hast refused vnderstandynge, that my people perishe for lacke of knowoledge, therfore wyll I refuse the also so that thou shalt no more be called my preste.

Chrisost. in 33. It is a great shame for ỹ prestis and for so many as be of ỹ clergi, when

when layemē be found faythfullar and moze righteouse thē they are.

Seynge nowe therefoze that we haue such an office let vs not faynte but caste from vs the clokis of vnhonestie, & walke not in crafstines neither corrupt we ỹ wozde of god, but walke we in the open treweth and repozte oure selfes to euery mans conscience in the syghe of god. ii. Cor. iiii.

Galathas iiii

Inimicus efficiar vobis, vera loquendo vobis.

Augustinus ad heremitas Sermone xliii.

Amara est veritas semper, et qui eā amant vel predicant, sepe replentur odio et dolore.

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